

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, JAN. 4, 1917

NEW SERIES, VOL. XIX, NO. 1

Rev. J. D. Ray, of Birmingham, has been called to Starkville.

The church at Houston has called Rev. R. L. Gillon to succeed G. W. Riley.

The court records of Memphis, according to the Commercial Appeal, show fewer arrests for drunkenness than for many years.

We are in receipt of resolutions of White Bluff church, strongly commending Pastor R. F. Bass for his more than three years of excellent service.

Rev. W. F. Roberts, once pastor at Grenada, resigns his pastorate at Slater, Mo., to begin work as superintendent of evangelism in the State of Washington.

Rev. O. E. Bryan has become assistant corresponding secretary of the Kentucky Convention Board. Dr. Powell has just undergone successfully an operation at Rochester, Minn.

Rev. Gaines Hightower, of Hattiesburg, was by the Publication Commission requested to serve as editor of the B. Y. P. U. and S. S. page in The Record. There is no man who is capable of doing the work better. His own familiarity with the work and literary and theological training amply equip him for the position. Everybody help him make it go.

Dr. Webb Brame began his work at New Albany with the new year. The First church at Vicksburg has called Dr. R. A. Kimbrough, of Shreveport. Dr. Kimbrough was formerly pastor at Blue Mountain and at Tupelo. He will receive a hearty welcome back to Mississippi, beginning the second Sunday in this month. He has done a good work in Shreveport and will make a good record in Vicksburg.

Leaflets are out announcing the "Annual Bible School" for preachers and other Christian workers, at Hattiesburg, January 22-26. Dr. J. T. Christian is dean and Rev. T. J. Moore, manager. The program provides for inspirational addresses each night, with Bible study through the day under direction of Drs. Christian, Patterson, Lipsey and Dudley; Sunday School instruction under the superintendence of W. E. Holcomb. Entertainment and tuition free.

The Northeast Mississippi Bible Institute will be held at Ecru as usual, January 30 to February 1. Entertainment will be furnished all visitors. They will study the book of Hebrews, which will be interpreted by Brethren Wesson, Rogers, Kiser, Holcomb, Blalock, Vipperman, Farr, Lowrey, Jenkins, Gavin, Flowers, O'Bryant, Cloar, and Parker. It will be good for anybody to get into a company like that, and we hope they may have a full house as always.

Dr. Rufus W. Weaver has resigned the pastorate at Immanuel Baptist church, Nashville, to accept the position of secretary of their education commission in Tennessee. He has had a wonderfully fruitful pastorate in Nashville for six years, during which time he has served most acceptably on various denominational boards. He has shown special interest in educational work and unusual qualifications for the office of educational secretary. He comes to a great task with the full confidence of his brethren.

It will help us to understand something of what is meant by the Word becoming flesh to recall that much of the character and inmost history of people is recorded and expressed in their physical appearance. Dissipation soon makes its mark on the body. Dyspepsia is soon discoverable in the face. On the other hand whatsoever things are true, or pure, or lovely, or honorable, or of good report, will when kept in the mind trace themselves in the lineaments of the flesh. In a measure they become flesh. This is not all that is meant by the Word becoming flesh, but it will help us to understand it. The activities of the body and its members are the only way in which mind finds expression. The indignation of God's holiness, the yearning and compassion of His love found their expression in the fingers of Jesus whether handling the whip cords in the temple or touching the eyes of the man born blind. All that may be known of God by men was found and is found in the man Jesus Christ.

THE NEW YEAR.

I think, 'mong the heaps of beautiful things
That into our lives the Master brings,
Not one is so laden with promise of cheer,
As the snow white book of the glad New Year!

It lies here before me with pages unsoiled—
God grant I may keep them unspotted, unspilled—

For my heart-throbs admonish with vehement thrill,

I can write on these pages whatever I will.

—Margaret McRae Lackey.

January 1, 1917.

We shall never be through studying the introduction in the first chapter of John's gospel. We will do well to take bits of it at a time. The eternal Son of God is called the Word, because He is the person in the trinity who is the expression of God, the one through whom God always comes into manifestation. What a man thinks and feels and wills and is, is known by his words. What God is and wills and feels and purposes is known by the Word. Nature is a revelation of God, but this is the work of the Word. "By Him were all things created and without Him was not anything made that hath been made." In all the past, in all the dealings with His chosen people the means of communication was through the Word, the Son of God. So will it ever be. In heaven "The Lamb is the lamp thereof." "No man hath seen God at any time, the only begotten Son hath declared Him." "In Him dwells all the fulness of the Godhead bodily," that is in visible manifestation. "He is the impress of His substance"—impress being the word expressing the written or engraved portrayal of character. The Son of God is the revealer of the entire nature and will of God.

Rev. W. A. McComb will deliver a series of inspirational addresses at the Preachers' Bible Institute at Jonesboro, Ark., February 15-19.

Rev. W. M. McGehee has resigned at Woodville and is ready for work elsewhere, as the Lord may direct.

The church at Indianola has just installed a large pipe organ.

Drs. S. M. Provence, of Texas, and C. C. Brown, of South Carolina, will be the speakers at the Seminary Founders Day, January 11th.

Dr. W. D. Nowlin resigns Deadrick avenue church, Knoxville, to accept the Twenty-second and Walnut street church, Louisville, Ky.

We sympathize with Blue Mountain College in the loss of the Jennings Home. The loss is said to be about \$20,000, with only \$15,000 of insurance.

Evangelist T. T. Martin begins this week a series of four meetings in West Virginia. This is the same territory in which he had such gracious meetings.

Pastor Solomon has baptized 160 people since he went to Meridian. He has made wise use of evangelistic and doctrinal tracts with good results. Get the people to read.

Mr. Chas. Stelzle, 105 E. 22nd St., New York, says the Central Labor Union in America, is practically dominated by liquor men. If labor men are willing to co-operate with him to correct this he will be glad to hear from them.

It is said that more infants die every year from tuberculosis contracted by drinking milk from diseased cows than died last year from infantile paralysis. Efforts are being made to have Congress investigate and report the facts.

Prof. C. C. Chapman is enjoying a growing field of work in the Corinth Consolidated School near Purvis. It is a responsive mission field, and T. J. Moore is in the midst of a good meeting in the school. They are six miles from any Baptist church.

A beloved brother writes to know what is meant by there being war in heaven (Rev. 12:7), and whether Christ will come to reign a thousand years on earth before the judgment (Rev. 20). We have to confess we don't know. Anybody who knows and can convince others that he knows and can do it in the space of one column is at liberty to clear up the atmosphere.

It is interesting to note that in the quiet discussion of a Western Baptist convention for the Northwestern States that the ideals of these brethren seem to be largely in line with those of Southern Baptists. However, the division is not likely to come soon and when it does come it will be purely geographical and not doctrinal. It will be for greater efficiency and more intensive cultivation of their territory.

Dr. E. E. King has offered his resignation as pastor of the First church, McKinney, Texas, after twenty years of service there. Dr. King is a native of Mississippi, alumnus of Mississippi College, former pastor at Senatobia and Greenville. He and his wife are greatly loved in our State, and have been mightily used in Texas. During his pastorate at McKinney, over 2,000 members have been added to the church, three new churches organized out of its membership, over \$200,000 given to all purposes. The present church property cost \$42,500, and the past year has been the best in its history. The reason given by him for his resignation is the too great burden of work.

CLOSE COMMUNION.

M. E. Dodd.

(Stenographically reported)

We are coming hurriedly to the close of this series of sermons on the principles and practices of our Baptist people, there remaining two more after this one.

This morning we come to the study of the subject of our Lord's Supper. I have named it "Close Communion" because that is the term under which it is most thought of in connection with its observance in our Baptist churches.

The Apostle Paul had heard of some dissension in the church of Corinth. There had been serious moral lapses and there was great need for some church discipline and so he writes them a letter to set in order all the things of Christ in that church. One of the things on which they had gotten into confusion was the administration of the Lord's Supper. So early as Paul's day, the people had begun to misapprehend the meaning of the Lord's Supper and to misuse it and to abuse it, so Paul takes it in hand to set this matter in order in the church of Corinth, and we find the record of it in First Corinthians, chapter 11, beginning with verse 17 and continuing to verse 30.

Verses 23 and 26 will be recognized by all of us who are regular attendants upon our monthly administration of the Lord's Supper as the words which we always read on that occasion; that glad, joyous occasion when our memories are refreshed and when our gratitude is enlarged as we meditate upon the things that Christ did for us as represented in this supper.

The verses preceding these are Paul's condemnation of the Corinthian church for their abuse of the Lord's Supper. The verses following these verses named, are Paul's words of warning to them against abusing the Lord's Supper.

Now let us take these verses from the 23rd to the 26th and see what their teaching is concerning this glorious ordinance of our Savior. This blessed ordinance has been the occasion for many a hard word and that is to be profoundly regretted. We must admit to our shame, that the Lord's Supper has been the center of severe conflict, interminable and unceasing war has been waged about it. There is not an item or an element in the Lord's Supper that has not been the occasion of contention. These sad facts, however, may be a testimony to the supreme importance and to the sublime significance of this glorified ordinance. I always approach the table of the Lord's Supper under a divine compulsion and in the spirit of a holy awe. It is a solemnly sacred institution. It should be preserved inviolate, from every attack and while the contentions that have grown about it and around it are deplored, it must also be continued as long as the Supper of the Lord is abused, and it must be contended for in the spirit of Christ, as in the case of the Apostle Paul, whose words we read.

The fact that this simple ordinance in the purity of its origin, in the simplicity of its administration and in the sublimity of its meaning, has been misapplied and misused ought to be more heart-rending than the fact that there have been contentions about it, and we must still continue to contend for its purity even to the cost of blood, if necessary.

Let us, however, at this hour, if we may seek to divest this holy ordinance of all controversy and seek, by divine grace, to invest it with the garments of Holy Scripture. I ask you, then, to study with me these verses.

"For I have received of the Lord that which also I delivered unto you."

The verse teaches that this ordinance, as well as the truth concerning it, is of divine origin. It came from the Lord.

"That the Lord Jesus the same night in which He was betrayed, took bread and also the cup."

The sacred teaching in these verses is con-

cerning the simple elements to be used in the administration of the Lord's Supper.

"And when he had given thanks, he brake it and said, Take, eat, this is my body which is broken for you. Do this in remembrance of me."

"After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."

The third teaching in these verses is concerning the recipients of the Lord's Supper.

"For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

The fourth teaching in these verses concerns the meaning of the Lord's Supper, the significance of the bread and of the wine, the sublime symbolic representation that they bear to those who receive it as well as to those who may look on. And then follows finally his words of warning against abusing it.

Let us, then, very briefly and very simply and very humbly study these four things about this ordinance of our Savior.

Paul says that teachings concerning the Lord's Supper, as well as the ordinance itself, is not of man, nor of the will of man. It had no mere human origin. Paul and the church of Corinth and you and I and all the rest, "have received of the Lord Jesus" that institution which He established on "the same night in which He was betrayed." It was conceived in the brain of Jesus. It was born in His own heart and brought forth in the deep travail of His passion on that sacred, solemn night before the morrow when there was to come the tragedy of the cross to bear down His soul unto death and to make the Son of God a propitiation for the sins of the world. On that solemn night He gathered about Him the little group that had followed Him for the three and a half years and said to them:

"I have a solemn sacred thing to commit to your trust and from you to others and through all the centuries until I come again."

If, then, this ordinance of the Lord's Supper is of the Lord Jesus Christ and does not belong to us and did not originate with us, then the Lord Jesus Christ has the right to set the metes and bounds about it, to say who shall take of it and who shall not, and what it shall represent and what it shall not represent for it has come from Him and not from man. It is His and not mine, it is His and not yours, and it isn't for me to say how it shall be done nor when it shall be done nor where it shall be done or who shall be invited to it. It is His and not mine. I am His servant to do the things He has commanded, concerning it.

The sacred teaching in this Scripture has to do with the elements that are to be used in the dramatic portrayal of death of our Lord, for the Lord's Supper, like the ordinance of baptism is a drama to act out before the eyes of the people the great teachings concerning His death, burial and resurrection.

The elements are, simply bread, unleavened bread, and the gospel calls the other element "the fruit of the vine."

Let me digress just far enough from the main line of thought to say a word about the use of wine in the administration of the Lord's Supper. So intense has been the feeling and the passions of men concerning the Supper of the Lord that they have even come to the most strenuous contention concerning the elements that should be used. Now everybody is agreed that it should be unleavened bread for bread with leaven in it, which has the elements of death, cannot represent the pure, spiritual, sinless body of Christ. But we have not been agreed to the use of the particular character of the fruit of the wine. I have always been of the opinion that it ought not to be grape juice but ought to be pure, fermented wine. It is a long study, whole volumes are filled up with it and I am of this conviction because that is the thing which our Lord used and I called your at-

tention a moment ago to where the Corinthian church abused the Lord's Supper. When they came together, instead of taking just a sip of it, they drank and drank and drank until they were drunk. The element they used, if taken in sufficient quantity, would make them drunk. I felt, however, that perhaps my convictions were too severe on that line and that I should yield to the sentiments of my brothers about it. I do not know whether that was the thing to do or not. If that is the teaching of our Lord and the early church practiced it, and when we find what the Word of God says about it, we ought not to yield one iota from its teachings.

Our Catholic friends say that the expression in these verses as quoted from the words of our Lord, "This is my body," and "this is my blood," means that the literal body of the Lord Jesus and the literal blood of the Lord Jesus, by the blessing of the priest on that bread and wine, is transformed into it, and is actually and really present. We do not so understand it. Our Lutheran friends are a little milder and they say that this expression means that the body of Jesus is present with the bread; that the bread and the wine are not really His body and His blood but that His body and His blood are present with them and that they are applied to our souls in the taking of the Supper of the Lord. These theories are called transubstantiation and consubstantiation, respectively.

The Baptist and all the Protestants of the world reject both of these ideas and say that the body of Jesus is neither transformed into the bread nor is it really or vitally present with it but that the bread and the wine simply symbolize what Jesus did for us in His atonement on the cross.

A Hebrew Christian, a friend of mine, has given me a beautiful idea in connection with the meaning of these words of our Savior, "This is my body." You will recall that the Lord's Supper was established on the night of the Jewish Passover, according to their custom. That was a memorial of God's deliverance of His people when they came out of Egypt and was to be a perpetual memorial of God's care over them. Now this Jewish Christian friend says that it was the custom at that Passover feast, when administering the Passover, for the priest to pronounce his blessing upon the bread and upon the wine and after that he would take a little piece of it and lay it over on a napkin and then fold it up and take that piece and put it aside and say, "This is for the Messiah," and then come and administer all the rest that was left. And through all these long centuries of waiting and of heart anxiety, looking forward to the coming of their Messiah, the Jews every year put aside that little piece of bread and keep it for the Messiah. Oh, it is a pathetic thing that through all the years they looked forward to His coming and when He came they rejected Him. Jesus performed all of the Jewish customs and one of them was the administration of the Passover and on that night they had the Passover Supper, and, according to that long custom, He took the little piece of bread and it was wrapped in the napkin and it was put aside. Then Judas went out. And when they were left there, Jesus went over to the side, and got that little piece that had been put aside for Him, as all the Jews understood that through all these long centuries it had been their custom to do, and He brought that out and said, "No more is this to be put aside, for this is my body. I am now come. This is my body broken for you." And likewise with the cup. "This has been put aside through all the centuries but I am here now and this is my blood." I would rather believe that teaching. It is in perfect harmony with what He said about the supper in one of the verses, and fulfills all of its meaning.

The third teaching of these verses had to do with the recipients of the ordinance of baptism.

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that the Lord's mother wasn't there. There is no record that she was ever baptized. The baptized faithful disciples of the Lord, the church, were there and to them, gave Jesus this ordinance. He said, "Take YE and eat." If Jesus then did not invite His mother to the first supper, then why should we complain that our mother or some loved one cannot be invited to the supper as we take it?

But let us look into this question a little further. The Word of God lays down three conditions to the recipients of the Lord's Supper, viz.: baptism, church membership, and fellowship. I am going to take these in their reverse order and take fellowship first.

Paul said to the Corinthian church, "There are divisions among you and when you come together and sit around the Lord's table, it is impossible for you, under those conditions, to take the Lord's Supper. You may have bread and wine there, but I assure you it takes more than that to make a Lord's Supper." What does it take? It takes harmonious fellowship in doctrine and in service and in practice. How absurd then is the argument that men and women of every faith can come together and believe any sort of doctrine and pass around the bread and wine and call that the Lord's Supper.

I raise this question with you. Is the Lord's Supper a church institution, or a Christian institution? Is it for all Christians or is it a church ordinance? There are those who will answer, and doubtless there are some here this morning, who will answer "Yes, it is for all Christians." Then let us see. A band of Christian men and women meet tonight in some home. They are godly men. There are Presbyterians; there are Baptists; there are Methodists and other denominations. They are good Christian characters. Some of them propose, "We are Christians, let's get some bread and wine and pass it around and have the Lord's Supper." They do so. Will that be a Lord's Supper? Would you admit that as the Lord's Supper? Certainly not. It takes more than simple bread and wine to make the Lord's Supper. And we are not raising a question as to the character of the people. They may be ever so good. It isn't raising any question as to their character to say that they do not administer the Lord's Supper when a thing like that is done. It is, then, a church ordinance and must be administered by authority and in the church to make it valid and to make it Scriptural.

Then there must be church membership in order for it to be received. I want to raise this question concerning the impracticability of open communion. Does not every church administer the Lord's Supper as often as that church thinks its members ought to take the Lord's Supper. Some every Sunday, some once a month, some once a quarter for the benefit of the members of that church. Now if every church administers the Lord's Supper as often as that church thinks its members ought to take the Lord's Supper, then why should the members of that church come to another church after taking theirs and claim the right and privilege of taking the Lord's Supper with that church when the church of which they are members administers the Lord's Supper as often as they think the members ought to have it. There must be church membership as a pre-requisite to the taking of the Lord's Supper.

All of the Christian world is agreed that baptism is a pre-requisite to the Lord's Supper. I am going to prove that every Christian in the world is a close communionist and that that title is not to be applied to Baptists alone. I draw a circle here on an imaginary blackboard. A great circle, and in the center of that circle I place a table, which is the table of the Lord, and in this circle are all the people of the world—Christians and Mohammedans, and Jews and Buddhists and infidels—and everybody is inside of that circle. Now which of the people in that circle would be admitted to the table of the Lord? Shall all of the people be admitted?

(Continued on page 6)

EVANGELISTIC LABORS.

Our 1916 campaign closed with the meeting at Sumrall, Miss., where Brother C. M. Morris is the spiritual leader and efficient pastor. The meeting was somewhat handicapped by the suffering of the people from low wages on half-time and high prices which led to the strike.

In the past two years of evangelistic work I have missed preaching only four Sundays, two of which were spent at conventions. Since last January I have been at home not more than one month all together; my family has visited me whenever I was in a meeting near enough. I have preached from Abilene, Texas, to Estill, S. C.—not at all stopping places, but in a good many nice spots. So far, McComb, Miss., and Meridian, Miss., and Estill, S. C., hold the banner for great meetings, due to the most thorough preparation and co-operation. At Estill we preached four weeks. People came many miles in cars, and some from Savannah, Ga., seventy miles, to be in the meeting. After preaching there four weeks two other meetings came to us about twenty miles away, and the Estill people in large numbers—fifty and more came each night to the other meetings. One large planter, Mr. H. L. Solomons, of Estill, offered me the gift of a home, either in town or in the country, if I would live there, which I could not accept, as my work takes me over all the Southland, almost every day in the year, and the best place for my wife and children is in the Mississippi Woman's College, at Hattiesburg. The Estill people did not idolize the evangelist. They were also good to their pastors, providing two of them with excellent cars—a Buick and a Maxwell.

In all my work I have held only one union meeting, and that not of my arranging. But I preached the same gospel (salvation in Christ alone, complete, present, continuous, eternal, absolutely certain) with perfect freedom and with not one iota of abridgement, evasion or smattering of statements. I did it Scripturally and with the love of Christ in my heart shed abroad for all mankind. There was not a dissenting voice to my work in this meeting. I am convinced that plain, Scriptural, loving, absolutely frank preaching will always get a hearing and will never be void of fruits.

I have released my song leader, Mr. Davis, for a few months, that he may do some services with Dr. Dodd, of Shreveport, who is a cousin of his, and others who may need him, and that he may be at his home in Shreveport during the holidays. There are some places where they think they could not afford the expense of a singer, that might get my services for the 1917 campaign, if arrangements are made in advance.

I wish to say for those who do not know me that I never seek a meeting; I never take a collection; I never turn down a small place for a large one; I am not employed by anybody; I am not in business. I was converted at thirteen; joined the Baptist church soon afterwards; felt called of God to preach; I took eight years in college and seminary; I have preached from my seventeenth to my forty-first year; I preach nothing in any place or circumstance but what is clearly Scriptural and is most commonly believed among Baptists. I live at Hattiesburg in the Mississippi Woman's College, where Mrs. P'Pool (formerly Miss Downs) teaches expression, and my three girls have the advantages of this wonderful school.

Faithfully,
E. S. P'POOL.

"THAT OLD MORE PAPER."

As I walked down the street the other day, I overheard the following conversation: Mr. A— said to Mr. B—:

"Do you take The Baptist Record?"
B— "No. Do you?"
A— "Yes. And if you would like to read it, I will send it to you."

B— "No. Never mind; my wife has a neighbor who takes it, and she sends us hers."

I see more of it than I want to see. I never intend to subscribe for it. I don't like it."

A— "I have been taking it for years and I like it. Why don't you like it?"

B— "Because every issue of it is full of calls for more money. More money for State missions—more money for home missions—more money for foreign missions—more money for ministerial education—more money for the orphanage, and it is more, more, more. No, I don't care to subscribe for that old more paper."

As I walked on I thought to myself: Yes, it is a more paper, and that is the reason I like it so well. I would not lessen the scope of its usefulness in any direction.

It stands for more of the truest, best, wisest, and the more active plans, purposes, and labors of our great Baptist hosts—

More schools and more colleges;
More universities and more seminaries;
More students and more professors;
More education and less ignorance;
More professional competency and less quackishness;

More Baptist intelligence and less zeroness;
More Baptist truth and less heresy;
More pastors and more evangelists;
More missionaries and more teachers;
More Bibles and more good books;
More hospitals for more patients;
More school houses and more churches;
More preaching for more destitution;
More converts at home and abroad;
More work for more opportunities;
More faith for more faithfulness;
More Sunday Schools and more unions;
More peace for more consciences;
More gladness for more sadness;
More praise for more blessings;
More (spiritual) power for more people;
More kind words for more aching hearts;
More doing for more undoing;
More working for more shirking;
More trusting for more trials;
More light for more darkness;
More salvation for more souls;
More pushing for more advancing;
More names for more sinners (in the Lamb's Book of Life);

More bread (of life) for more hungry mouths;
More crosses for more crowns;
More people in heaven for more eternal glory;
More praying for more paying to more of the objects fostered by our Convention Board.

I thank God that The Baptist Record is a "more" paper!

We want more money to pay for more subscriptions for more readers of more homes for more intelligence about the conduct of the great work of our great Baptist Zion in our great State of Mississippi.

GEO. W. KNIGHT.

Waynesboro, Miss.

THAT HATTIESBURG BIBLE SCHOOL.

The Hattiesburg people will gladly furnish room and breakfast to the preachers in their home, and serve dinner and supper at the church.

An opportunity for forty hours' study under four to six well prepared and highly competent teachers on the most vital things that can engage the minds of preacher and Bible teachers, and all this within five days and so arranged as not to take one away from his Sunday appointments at all. The school will open on Monday at 2 p. m., and close on Friday night January 22-26.

The faculty is composed of very able theologians and each of them is making special preparation upon the subjects assigned.

T. J. MOORE,
Business Manager.

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When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrears
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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

INVESTING IN TIME.

A man who wilfully wastes time—his own or another's—is a murderer. This is the plain unvarnished truth. Murder is deliberately destroying the life of a human being without cause. If it is destroying one's own life, it is self-murder, but still murder. If it is taking the life of another it subjects him to prosecution for murder. Life is made up of minutes and hours and days. Its measure is the length of time we spend on earth. If one murders an old man, he robs him of a possible few years; if he murders a child, he robs him of a possible three-score and ten. But in either case it is murder.

Suppose instead of taking it all off at the end of the period, either long or short, he takes it out of the middle or at various times along the measure of one's allotted life. Suppose, instead of cutting off five years or fifty, at the latter end of life, one deliberately destroys other portions of it, and that when the time is most valuable and precious. This is exactly what one does who wastes his own time or that of some one else. A time killer is a life destroyer.

Time is the most precious possession of any man. It is more to him than lands or stocks or bonds or gold or silver. It is the one thing that gives value to all these. If he had all these and had not time, what would they profit? It is the measure of value in all material things. The worth of an article is measured by the time it takes to make it; and wages are always based in the last analysis upon the time units—so many hours.

These lines were probably provoked by the beginning of a new year. Too often a new year has been the occasion of shallow or vaporous sentiment or musing, which indulges in the luxury of a languorous reverie or the doubtful expedient of forming limber-backed resolutions which hardly outlive the first thirty days. To be of any real and lasting benefit they must be deep-rooted in the value of time. Our time is our life. Your valuation of time is your valuation of life itself. This is not a matter to muse over—it is one that requires quick, decided and energetic action. Not all men may become

rich; most of them will never even be well-to-do as the world estimates wealth, but every man has a fair and equal chance for the proper use of his time; and by this measure all have an equal chance for proper investment and for becoming rich. He is richest who makes the best investment in time, who best employs the minutes and hours as they flit by.

How can one know whether he is making himself a millionaire or a criminal by his use of time? Surely it is not so hard to find out. If he is idle the case is clear. He is convicted by all the evidence as a time-killer. No man or child has any right to waste a minute of his time. This does not condemn him for having periods of rest or recreation. These are absolutely necessary to health and the best work. But they are not to become dissipation or stagnation. There ought to be as real a purpose in rest as in work, and the purpose ought to be the same, the accomplishment of definite and worthy ends. A man who has no definite purpose in life is certainly wasting it. But a man may have a purpose and that be a mistaken one, and so he may miss the end of his existence. He may be ever so earnest, diligent and persistent; he may even be what the world calls successful, and fail utterly of the purpose of his being. A man may be a successful lawyer or doctor or banker, but a failure as a man. He may even hold conspicuous place as a preacher, but have wholly erroneous aims and ideals. The only way one may be sure he is really making good in his life business, is for him to understand what the will of the Lord is in the plan of his life. And this is true not of preachers only, but just as much of any other life. Every man must press on if so be he may lay hold of that for which he was laid hold on by Christ Jesus.

Any man's life is a failure who is not joined in union with Christ. He can only prevail in His strength. No life that is not a Christian life is anything but poor. Not every Christian leads a Christian life, any more than every engine runs or every cow gives milk. They can and they ought. It is their business to do it, but some do not fulfill their mission, or make full proof of their ministry. We begin this week another period in our life course, and it is for us to examine our aims and our equipment. If we have our purpose in harmony with the will of God and our wills energized with His Spirit, then everything within us will vibrate with the music of His name and we can sing, "For to me to live is Christ."

A DISCIPLE.

One is often interested in, not to say astonished at, the felicity in the selection of words in the Bible to express great truths, and in the way the words are themselves enriched in meaning by their employment to express Bible ideas. In this latter way some words grow in wealth of meaning till they come to embody far more than when they came upon the horizon of literature. Thus the word disciple, meaning at first only a learner and then a pupil, and then an adherent and follower, comes also to express a fur-

ther characteristic which is found in the derived word "discipline" and "disciplined." From being one who is merely a learner, a pupil or an adherent a disciple of Jesus becomes a disciplined or trained person. This idea is an inevitable consequence of the teaching and necessary part of the work of Jesus. It is to the value of this special feature of the Christian religion that attention is here called.

The work of Jesus was never mere teaching. His was a training school. Students of pedagogy might find some excellent suggestions in His methods. It has always been with some prickings of conscience that this writer has heard good brethren make great speeches on Christian education, based upon that part of the commission which says, "Teaching them to observe all things whatsoever I have commanded you." It is indeed the magna charta of Christian education, if by that is meant the training of men and women in acts of righteousness and service. But it is certainly not to be taken without doing violence to exegesis as a command merely to teach your children reading, writing and arithmetic, even when that is done in a Christian school or under the best Christian influence. The meaning of education must be broadened to include the training of men's wills to observe all things that Christ has commanded. Instruction is a part of the Christian's training, a very necessary but a rudimentary part. The two ideas are brought out in Paul's letter to Timothy in which he says, "All Scripture is inspired and is profitable for doctrine (teaching or instruction), for reproof (conviction), for correction (restoration), and for discipline (education or pedagogy) in righteousness." It begins in instruction and ends in training in righteousness.

The work of discipline will include the training of the whole man in his mental habits and the developing of his character. It is not nearly so important that a boy shall bring in kindling to start a fire as that he shall by bringing in kindling learn habits of obedience. It is more important for him to cultivate his memory by conjugating a Greek verb than that he should be able to read Greek. The making of a grade of a hundred in mathematics is valuable to him only because he has by it learned the art of self-mastery. It is good to have the hatchet and saw in place so that you may not have to look for it when you want it, but the chief benefit is that one learns the habit of orderliness, and system becomes second nature, without which no success is possible. As machinery is necessary to the work of this age, as co-operation and corporations are a necessity to the conduct of large business; so regular habits of mind, stable processes of thought, training and discipline are necessary for every man's effectiveness in life.

Dr. A. T. Robertson's new book, "The Divinity of Christ in the Gospel of John," is a splendid help on the present Sunday School lessons. We will send it postpaid for \$1.00. The Baptist Record, Jackson, Miss. Another help is "The Gospel of John" in the Expositor's Bible series, two volumes, fifty cents each, postage ten cents on the set.

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THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

LIFE: OR THE UNION OF CHRIST AND THE BELIEVER.

"In him was life; and the life was the light of men."—John 1:4.

The fourth gospel opens with the great thesis, "In him was life." It closes with the emphatic statement of its main purpose, "that believing, ye have life through his name." These two verses may be regarded as the poles between which the whole thought of the gospel revolves. Jesus as the Son of God possesses in Himself a divine life; this life is communicated to those who believe on Him. The problem of Christianity, as it presents itself to the evangelist, is to account for the reappearance in the believer of the life that was manifested in Christ" (Scott, *The Fourth Gospel*, 234).

There are two words in the New Testament used to designate life. The one is *zoe*, the other is *bios*. The first means life or existence. The antithesis of this word is death or not life. The second word refers to the period, means, manner, of existence. Hence the former word is used more naturally of animals; the latter of men, from whence we get our word for biography. "In the New Testament, however, *zoe* is the nobler word, expressing the sum of mortal and eternal blessedness. In the gospel of John it means the absolute fulness of life, both essential and ethical, and belongs to God, and was revealed to men by Jesus Christ. From this divine fountain of love flows forth that life which is active and vigorous devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accession, among them a more perfect body, and to last forever. It is the name that was given to our first mother, Eve, because she was the mother of all the living. Such is the noble and transfiguring word used to describe the life of the believer.

John in his gospel makes several declarations in regard to the life which was the light of men. Some of these are here examined:

1. There is an inseparable gulf between life and non-life. Take such Scriptures as these: "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (3:18). The difference between the believer and the non-believer is radical and eternal. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (v. 36). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. And ye will not come to me that ye might have life" (5:24, 40). "Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son

of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the last day" (6:53, 54). There is an antithesis between life and death, between life and non-life.

A further advance is made in the argument of the evangelist. He everywhere affirms that Jesus is the source of life. "In him was life." "For the bread of God is he which cometh down from heaven, and giveth life unto the world. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am the bread of life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world" (6:33, 35, 48, 51). Life was directly created by Jesus who is the source of all life.

It is interesting to notice that these statements of John and of Jesus in regard to the origin of life are absolutely scientific. The words may be tested by the most radical wing of scientific men and they will be found to stand incontrovertible. Prof. Drummond, in his *Natural Law in the Spiritual World*, illustrates this truth by the scientific doctrine of Biogenesis: God's works illustrate his word. The law of nature is only that life can produce life, and therefore any object can rise into the kingdom above it only by means of new life imparted to it by higher life, i. e., by being born from above. A stone cannot grow into a plant. The mineral kingdom cannot enter the vegetable kingdom except by plant life imparted into it. The vegetable kingdom cannot be changed into the animal kingdom except through imparting to it of animal life. There is no power of development of one into the other. "Spontaneous generation is a heresy so thoroughly discredited now, that scarcely an authority in Europe will lend his name to it." Each lower kingdom must be born into that above, in order to rise into it. From the plane of the lower life the qualities of the higher are inconceivable; it must be born from above even to see the kingdom that is above it. The same is true if we ascend from the animal life to the spiritual life. Life from above must be imparted to our natural life before we can enter or even see the spiritual kingdom. God's spiritual life imparted to our souls makes us God's children, and places us in the spiritual kingdom of God. "From the analogies of biology we would expect three things: First, that the new life should dawn suddenly; secondly, that it should come without observation; third, that it should develop gradually."

The gospel of John and science alike hold that between matter and life there is an impassable gulf. The Bible makes life an immediate creation. It says God created life. Science cannot account for life upon any of the principles which govern matter. It is unscientific to affirm that life came from matter. This all naturalists affirm. In November, 1875, Prof. Tyndall stated: "It is absolutely and forever inconceivable that a

number of carbon, hydrogen, nitrogen and oxygen atoms should be otherwise than indifferent as to their own position and motion, past, present or future. If indifferent thereto, some hand must have organized them into life."

Herbert Spencer, in his *Biology*, says: "The proximate chemical principles or chemical units—albumen, fibrine, gelatine, or the hypothetical protine substance—cannot possess the property of forming the endlessly varied structures of animal forms." Chemistry does not account for life.

Prof. Huxley affirms: "Of the causes which have led to the origination of living matter, it may be said we know absolutely nothing."

The illustrious Duke of Argyll adds: "It is a very easy by mere artifices of matter to obliterate the most absolute distinctions which exist in nature. Between the living and the non-living there is a great gulf fixed, and the indissoluble connection which somehow, nevertheless we know to exist between them is a connection which does not fill up that gulf, but is kept up by some bridge being, as it were, artificially built across it." Science has cast no light on the ultimate nature of life. Science has no voice different from the Bible on the origin of man or the creation of life. Only life can produce life."

Scientific men go further and affirm that God made all things. The foremost scholars and scientists are most devout in their reverence and worship of God. A long catalogue including the greatest names in science might be mentioned. A few are here given: Kepler, the astronomer, discovered the law of planetary movements. He says: "Oh, Almighty God, I am thinking Thy thoughts after Thee."

Linnaeus, the botanist, watching the unfolding of a flower, said: "I saw God in His glory passing near me and I bowed my head and worshipped."

Huxley, the biologist, as he observed the development of the water-newt, said: "One is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist at work with his plan before him."

Millett, the artist, with bared head, pointed to a sunset on the waves and said, "My son, it is God."

Edwards, the theologian, took a walk in his father's pasture. "As I was walking there," says he, "and looking up in the sky and the clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, that I knew not how to express it."

There is intelligence and design in all the works of God. We see all the powers of nature working together and adapted to one end. John Stuart Mill, who has been classed as an infidel, in the last year of his life, said "that it must be allowed the adaptations in nature afford a larger balance of probability in favor of creation by Intelligence." There is evidently a design in all of the creation of God.

I will use a beautiful and pointed illustration which I found in a well known writer. Almost imperceptible creatures in the sea build up in the Indian ocean a goblet.

It is called Neptune's cup. Sometimes it has a height of six feet and a breadth of three. It is created solely by myriads of polypi, fragile animals shrunk within their holes and only half issuing to plunge their microscopically small arms into the waves. One of these creatures struggling to keep its position on some reef, made perhaps, by the graves of its predecessors, began to build without any consultation with its swarming mates. They all build, and they fashion little by little the base of the goblet. Then they carry up the long slender stem. They have no connection with one another in their homes under the sea. Each works in a separate cell; each is as much cut off from communication with every other as the inmate of a cell in the wards of a prison is from his associates. They build the stem to a proper height, and then they begin to widen it. They enlarge it, and commence the construction of the sides of the cup. They build up the sides, leaving a hollow within looking up to heaven. The savage passes and gazes on Neptune's cup in the Indian ocean, and is struck with reverence. He says in his secret thought: These creatures cannot speak with each other, but they act on a plan as if they were all in a conspiracy to produce just this Neptune's cup. Is the plan theirs, or does it belong to a power above them and acts through them? Your poor savage, these on the foaming coasts of the tropics, looks up into the sky into which the cup gazes, and finds the Author of the form of that Neptune's goblet in a power not of, but in, the creatures which build it. It is in them, but not of them for they have no intellect which can conceive what the goblet is; but in isolation from each other they so build their cells that they produce at last a structure, having a plan held in view, not only apparently but in fact, from the very first. Even the foremost French materialists find themselves dazed when they stand where the savage does. One of their opponents writing lately affirms that Neptune's cup is the noblest challenge that can be thrown down before atheists. This world is a Neptune's cup more wonderful than that of the Indian ocean; and we can drink out of this cup the glad wine that God made all things.

Infidelity cannot proceed a foot without finding design in creation. Tyndall made the famous admission that "molecular groupings, and the molecular motions explain nothing;" that the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable; that "if love were known to be associated with right-handed spiral motion of the molecules of the brain, and hate with the left-handed, we would remain ignorant as before as to the cause of motion." "Give me matter," said Kant, "and I will explain the formation of the world; but give me matter alone, and I cannot explain the formation of a caterpillar."

Science does not treat of the origin of matter and of life, but of the formation of matter and the development of life. There is back of both of these the intelligence of the Creator. Prof. Dana says, and he was of the greatest authority on geology: "As

to methods of first origin whether of matter or of life, science knows nothing;" and Whewell, another scientist, adds, "She simply points upward."

The latest affirmation of science is that the world had a beginning. I appeal to the highest authority in science. "A system of progress or development in the earth as much implies that it had a beginning as that in any plant or animal * * * If this is true of one sphere in space, we may rightly take another step and assert that the universe had its beginning" (Prof. Wm. North Rice's Revision of Dana's Geology, 1903).

"Creation by divine method, that is, by the creative acts of a Being of infinite wisdom, whether through one fiat or many, could be no other than perfect in system. * * * No other than the very system of evolution that geological history makes known" (Idem).

FUNSTON'S CONSISTENCY.

Militarism and some forms of religion joined forces at an early date of the Messianic age, and have been marching hand in hand to this good day. The world's first tragedy among brothers was because of divine cognizance of true righteousness. The "crusade" period, between the tenth and fifteenth centuries, were not the only "holy" wars of the world history. Every age and era this side of creation has been cursed with religious wars.

There are religions many, but one only is true and pure—undefiled before God and the Father, and is unspotted from the world. One only that takes no part in wars of blood and carnage. See Jas. 1:27. Nothing can be more incompatible than "pure religion" and "war." Christianity can't afford to imbrue its hands in human gore. Men that volunteer to go out and shoot their fellows down are destitute of the "Christ-Spirit." The soldiers' environments and quality of service make them the most needy subjects of gospel address in all the world; but General Funston is not supposed to know or understand that feature of the case. A religion that doesn't weaken the war power is not the true. The true Christian, not only hesitates but positively refuses to aid in slaughtering his fellows. The best soldier is he that thirsts for the blood of his supposed foe, and is deaf and blind to the suffering of his enemies, hence a Christian cannot be a good soldier from General Funston's viewpoint, and consistently so, too. Camp revivals are good for the individual and moral tone of the collective units, but demoralizing to the war spirit. This scribe was converted under the force of a sermon while in battle line and was baptized in one of nature's "founts" amid the crash of shot and shell. Prior to that time I thought but little about the fate or suffering of the enemy, but afterward their suffering touched my heart as readily as a comrade but my conception of duty called me first to the comrade. General Funston, as a military commander of high rank, is consistent with the spirit of war, but his methods are out of harmony with God's methods. When the war spirit and the military methods are crushed, and human lust

is dethroned, then General Funston will be but an atom in space.

General Funston's arrogance toward true Christian endeavor is but the fulfillment of prophecies of the last days. See II Timothy 3:1-13.

J. M. HUTSON.

Barto, Miss.

READ—THEN WRITE.

The report on Sunday School work at the State Convention suggested that we have teacher training week in Mississippi.

The plan will be, in the country church, to bring our lunches and work two hours in the morning and two hours in the afternoon or if the workers prefer, come in the afternoon and work three or four hours. In the town churches the workers will meet about 6 o'clock and work until 8:30 or 9 o'clock. The above is only a suggested program, and each church or group of workers may make the time and number of hours to suit the place.

We would be glad for every pastor and Sunday School worker in the State, who will teach a class the last week in January or some week in February, to write me at once. We would like to have every church wanting a week's work done in teacher training to write me at once.

As soon as we get list of workers and churches wanting the work, we will make the assignments.

J. E. BYRD.

Mt. Olive, Miss.

WHAT THEY SAY ABOUT THE MISSISSIPPI BAPTIST HOSPITAL.

Dr. G. G. Dowdle,
Chief Surgeon Hospital Dept.,
Illinois Central R. R.,
Chicago, Ill.

Dear Doctor:

Having just returned home from the Mississippi Baptist Hospital, of this city, where I underwent a surgical operation for appendicitis, I wish to state for your information and for the benefit of all employees, that I received the greatest care and attention from the hospital department surgeons.

I am sure that I received just as much care and attention as any private patient.

I wish especially to express my appreciation to our local surgeons, Miss Stamps and all employees of the above institution.

In my estimation, the I. C. Hospital Dept. is one of the grandest organizations in existence.

Very truly yours,

S. C. MARSHALL,
Clerk, Freight Dept.

Jackson, Miss.

(Continued from page 3)

ted? "Why, no," everybody says; "another circle should be drawn in this circle, and that some of the folks should be shut out." We draw, then, this other circle. We leave on the outside of this inner circle all infidels, all Mohammedans, all Buddhists, all that are not Christians, those that believe on the Lord Jesus Christ. Which of them, then, are to be admitted to the table of the Lord? All of them are Christians, but shall they all be admitted? No; we must draw a third circle and we must shut out some of these. We must shut out those who have not been baptized and who are not members of the church. All of the Christian

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M. HUTSON.

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world admits that; that this third circle must include only those who have been baptized. I quote these words from the American Presbyterian:

"Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion and can I ask the Baptists so to stultify and ignore his own doctrine as to wish me to commune with him while he believes that I am unbaptized? I want no sham union and no sham unity, and if I held Baptist notions about immersion, I would no more receive Presbyterians to the communion than I would receive a Quaker. Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his 'close communion,' which is but faithfulness, until we are prepared to be open communions ourselves, from which stupidity may we be forever preserved."

Let us read from Henry Ward Beecher:

"A Pede-Baptist who believes that baptism is a pre-requisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motives by people whose own vision is not clear."

Dr. John Hall, of New York, one of the leading Presbyterians of the world, says:

"If I believed with the Baptists, that none are baptized but those who are immersed on profession of faith, then I should, with them, refuse to commune with any others."

Dr. Hibbard, the great Methodist leader, says:

"It is but just to remark, that, in one principal the Baptist and Pede-Baptist churches agree. They both agree, in rejecting from communion, at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also, we (Methodists) hold. The only question, then, that here divides us, is, What is essential to valid baptism?"

The distinguished Episcopalian, Dr. Wall, says:

"No church ever gave the communion to persons before they were baptized. Among all the absurdities that were held, none ever maintained that any person should partake of a communion before they were baptized."

I might go on indefinitely quoting similar statements on what these Presbyterians and Methodists and Congregationalists and Episcopalians say. They say, "Draw this circle that shuts out all unbelievers and draw this circle that shuts out all unbaptized." All right, then, we will cut a door in that third circle, and call that door baptism and we will admit through that door to the table of the Lord all that will come. We Baptists cut a door and say baptism is immersion and all that will come through that door shall come to the table of the Lord. The Methodists say that is right and proper, but they come and cut another door and call that door "sprinkling," and say that whoever will come through that door shall come to the table of the Lord. The Presbyterians cut a door and call it "pouring." Whoever comes to the table of the Lord must come through one of these three doors. We Baptists shut up all the doors but one—we stand with Paul for one Lord, one faith, one baptism, and we say that they must come through that door and that one only.

The table of the Lord here in this circle is not mine, it is His and He has prescribed the rules and regulations by which it shall be approached and it isn't for me to say who shall come and who shall not. Jesus alone says that. All of the ugly words that have been applied to us is because of our contention for this belief. We have been called selfish; we have been called uncharitable; we have been called stingy; we have been called all sorts of things. Oh, my brothers and my friends of other denomina-

tions, it is not a lack of love on our part for you but it is because of our loyalty to Jesus. We feel that it is His and He has given us the law and we have not the right to break down that law and admit to the Lord's table those who He Himself would not admit. The door is opened right through here, through the baptism, to the table of the Lord and the door is open to every one who will come through it. Now if you do not come to the table of the Lord in the manner that we are taught and believe, then who is to be blamed—you or we? Who is responsible—you or we? You can get there just as all the rest of us have come, through the baptismal waters. All the rest of us have come to it through that door. We are not close communionists, we are wide open. You can come by coming in Christ's way. Our contention is very much like this: The ordinance of baptism is a great monument to our Savior's burial and resurrection. You stand on the other side of that monument and say you will not come to the Lord's Supper unless we break that monument. We want to welcome you and shake hands with you but we cannot break down this great monument. Let us take, for example, this great, beautiful, monumental window that some worthy person has given to our church. There is a man standing on the outside and he says, "Mr. Dodd, I am a Christian and I want to have fellowship with you." I reply, "Please come in, brother, and I will take your hand and welcome you and give you a seat." "No," he says, "I want you to shake hands with me through this window." This great beautiful memorial window stands there between us and he says, "I will not come unless you break out this window and shake hands with me through here." And he calls me stingy and selfish and such things as that because I won't break out this window in order to shake hands with him. Brother, we cannot break this great ordinance of our Savior in order to show our fellowship with you. We will shake hands with you and will pray with you and sing with you and work and worship with you in many ways; we will do a thousand things; all that we can to show our fellowship, and Christian love, but we cannot break the ordinance of our Savior in order to let you come to the table of our Lord simply to show our fellowship one with the other.

I want to show that Presbyterians and Methodists and Episcopalians are closer communionists than the Baptists are. Dean Hodges, of the Episcopal church, says:

"Water is poured upon the head and ancient and sacred words are spoken and this is what happens: the baptized person is made a member of the Christian church."

In the Episcopal prayer book this question is asked:

"Who gave you this name? I received it in baptism whereby I was made a member of the Christian church."

—Dr. Hodges says, in The Presbyterian Confessions of Faith, page 472:

"Infants were members of the church under the Old Testament from the beginning, being circumcised upon the faith of their parents. Now as the church is the same church; as the conditions of membership were the same then as now and since baptism has taken precisely the place of circumcision—"

(I don't know where he gets that about baptism taking the place of circumcision for if all members were circumcised then there was nothing for the girls, for only the boys were circumcised. Besides Jesus was both circumcised and baptized as was Timothy and Paul and all the rest of the Jews. So baptism couldn't take the place of circumcision at all.

Dr. Hodges continues:

"It follows then that the church membership of the children of professors should be recognized now as it was then."

The Methodist Discipline, page 188, says, on the baptism of infants:

"That he may be baptized of water and the Holy Ghost and received into Christ's holy

church and be made a lively membership of the same."

Now, then, Episcopalians, Presbyterians and Methodists all say that their baptized infants are members of their church. Now quoting again from Presbyterian Confession of Faith, page 475, we have:

"All members of the church have not a right to all privileges of church membership. Thus baptized members have no right to come to the communion until they make a profession of personal faith."

The babies that are in their mothers' arms who are already members of those churches are not permitted to take the Lord's Supper.

Now every Baptist church says to every one of its members, "Come on and take the Lord's Supper. Come, you are entitled to it."

Now, the Methodists and the Episcopalians, and all the rest will draw a fourth circle and shut out some of their baptized members. They are closer than the Baptists. They don't let all of their own members take the Lord's Supper.

Our Lord has laid down the conditions of the approach to the table of the Lord and in the most loving and sympathetic way we must stand for what the Lord has said even if they call us by ugly names for it. We will deplore it and wish that they wouldn't, but we must be loyal to our Savior and His teachings even at the cost of money or life or blood, or ridicule!

Now the last teaching of these Scriptures is concerning the meaning of this glorious and blessed institution. It is fraught with sublime significance. When we consider the solemn, sacred circumstances under which it was established, the divinely regenerated custodians to which it was committed and the holy meaning which our Lord attached to it, is it any wonder that men have gone beyond what our Lord commanded and have attached saving grace to it? For example, Cardinal Gibbons writes, Faith of Our Fathers, page 356:

"On the cross He purchased our ransom and in the Eucharistic sacrifice the price of that ransom is applied to our soul."

Again:

"Let us represent to ourselves the mass as another Calvary which it is in reality."

But that this is not justified is clear from our text. This is not a sacrament. We should never call it such. It is a memorial supper of the death and the shedding of blood of our Lord Jesus Christ. It stands for the greatest event in all the history of the world. The Savior said:

"As often as ye eat this bread and drink this cup ye show the Lord's death till He come."

When the humble disciples of Christ gather about the sacred table and commune in accordance with that divine compulsion, they look back with the eyes of faith to Calvary's cross where their redemption was purchased, and look forward with the eyes of hope to that Great Deliverer whose coming again shall bring peace and quiet to the world. And so the table of the Lord is the great central place between these two events and ties them together.

Finally: This warning of Paul's is that if we take of it unworthily or in an unworthy manner, we take it to the condemnation of our souls. I wonder if you and I coming to the table of the Lord with any thought of our mother or any thought of our loved one pressing out our thought of Jesus, is not equivalent to taking the Lord's Supper unworthily. I wonder if in case the Lord's Supper, in its joy and blessing to you or me, can be increased by the presence of one who is not there, though of the most sacred earthly relationship, if that is not taking the Lord's Supper unworthily. If what Jesus ascribed to it is not enough, full and sufficient, then the adding of any human relationship would stultify it and violate and make it invalid.

Oh, let us from time to time gather about this holy institution to understand what it means and to take it as Christ commanded and in no other way.

Mississippi Woman's Missionary Union Page

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 MISS FANNIE TRAYLOR, Auxiliary Leader—Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Happy New Year to all!

Each sister will better enjoy the New Year, indeed, the whole year through, if she will send for one of our prayer calendars and use it.

Our new guide "Catechism of the Mississippi W. M. U." is now in the hands of the printer, and we hope to distribute them early in January. They are for the use of the societies. We believe any one and every one who studies this catechism will understand better our work—and to understand it means to love it and labor for and with it. Write us just how many catechisms you will need.

Quite a number of calls are coming to the office for the presence of the corresponding secretary at rally days. It is fine to know that these days are being held in so many associations; but, beloved, we cannot possibly attend them all. Be patient with your secretary. She means to get round your way some time.

Our Miss Traylor is taking a much needed rest in Petersburg, Va., where she is visiting her friend of training school days—Miss Ethel Winfield, who holds the same position in Virginia that Miss Traylor does with us. She hopes to come back to us refreshed in body and mind, and with many new suggestions from our Virginia sisters.

This is a mighty fine time to form "Dollar Clubs" in your church for our Training School. It is the earnest desire of your two secretaries and of our trustee, Mrs. J. L. Johnson, Jr., that many clubs be formed before the convention in New Orleans, and many dollars roll in as a result.

Report of Executive Committee.

The Executive Committee of the W. M. U. met in the First church parlor on December 11th.

The president, Mrs. G. W. Riley, was in the chair, and read the Scripture lesson and led in prayer.

Minutes of last Central Committee read and after some discussion adopted. The principal business of the meeting was then taken up, which was the preparation of a letter to the State Convention Board which would convene December 12th.

After suggestions from members of the

committee, the following letter was agreed upon:

Baptist State Convention Board,

Dear Brethren:—Once more it is the pleasure of the Executive Committee of the W. M. U. to send you greetings and expressions of our good will; also of our appreciation of your many favors to our organization in the past.

In accordance with the recommendation of your body last year an itemized statement of expenses has, each month been rendered to the bookkeeper of the Convention Board. You will find that our expenses, aside from the salaries of the two secretaries, amounted to \$648.38. Of this amount, \$334.53 was used for traveling expenses, both secretaries having been on the field much of the time, they together having traveled some 12,000 miles.

In accordance with a resolution offered by your body last year, we have kept separate reports of our contributions for benevolence and for home uses. An itemized statement of contributions will be found in the report of woman's work in the State Convention minutes, recently held in Columbus.

We do hereby respectfully lay before your body the following requests for the coming year:

First, that our Central Committee shall be named as follows: Mesdames A. J. Aven, Martin Ball, E. K. Lide, Edward Martin, B. E. Kent, C. C. Longest, W. A. McComb, L. M. Hobbs, I. P. Trotter, Rhoda Enochs, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham and Miss Nell V. Bullock.

Second, that Miss Fannie Traylor shall be re-elected as young people's leader, at a salary of \$720.

Third, that Miss M. M. Lackey be re-elected corresponding secretary at her present salary.

Fourth, that the same appropriation granted last year for W. M. U. expenses, namely, \$1,000, be allowed for this coming year; an itemized statement of the expenditure of the same to be rendered just as this past year.

In conclusion we would like to express our unbounded confidence in your wisdom in putting on the budget system in our State work; and to say that whatever per cent of the budget you apportion to the W. M. U. we shall take much pleasure in attempting to raise.

With earnestness and sincerity,

Your co-workers in the kingdom,

W. M. U. EXECUTIVE COMMITTEE.

Mrs. Kent requested that the committee prepare a banner for G. A.'s and R. A.'s something like the Sunbeam banner.

The fourth Monday in each month was fixed as the regular meeting day for the Executive Committee.

After some further discussions regarding matters pertaining to the work, Mrs. G. W. Riley, our president, informed the committee that she was moving to another state and must sever her connection with us.

Mrs. A. J. Aven, our first vice-president was called by Mrs. Riley to take the chair. In a most impressive manner she expressed to Mrs. Riley the State's appreciation of her labors in our midst, and of our loss in giving her up. Then stating that because of

her arduous duties in connection with the college, she felt that she could not undertake the work that was demanded of our State president, and urged the committee to select some one else.

By motion of Mrs. McComb, which was seconded by several of the committee and enthusiastically voted on by all, Mrs. Aven was elected to fill the position. She very reluctantly accepted the task and was heartily welcomed as our presiding officer.

Meeting closed with prayer led by Mrs. Riley. MRS. RHODA ENOCHS, Recording Secretary.

Monthly Missionary and Bible Topics for 1917.

January—Planning for 1917.

A study of the individual society, outlining methods for its more efficient work; general policy and forward plans of Woman's Missionary Union, S. B. C.

Bible study—Missionary motives.

February—Building for the kingdom.

W. M. U. Training School; church building loan fund.

Bible study—Equipment.

March—"—and Samaria."

Home missions; emphasis upon March week of prayer and thank offering.

Bible study—Praying for missions.

April—"Unto the uttermost part."

Foreign missions.

Bible study—Need for missions.

May—The home base.

A survey of the forces maintaining the foreign mission enterprise.

Bible study—Commands.

June—Missionary by-products.

Home and foreign mission treatment; emphasis upon medical, educational and printing activities on foreign fields.

Bible study—Missionary methods.

July—The uplift of two races.

Indians; Negroes.

Bible study—Witnessing.

August—"In Jerusalem."

City missions both in South and on our foreign fields; emphasis upon personal service.

Bible study—Missionary giving.

September—"In all Judea."

Mission work as conducted by state mission boards and W. M. U. central committees; general and specific state mission needs.

Bible study—Promises.

October—"Look on the fields."

World survey.

Bible study—Prophecies.

November—Modern missionary movements.

Laymen's Missionary Movement; Baptist Student Missionary Movement; Student Volunteer Movement; Foreign Missions Conference of North America; Federation of Women's Boards of Foreign Missions of North America; Home Missions Councils; etc.

Bible study—Missionary journeys.

December—China's call.

Emphasis upon the Christmas offering and the January week of prayer.

Bible study—The crowning day.

Pocket editions of The Gospel of John may be had of The Baptist Record at five cents each, fifty cents the dozen by mail, postpaid.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We have a great task for 1917.

Present tests are for future tasks.

The five-year program adopted by the convention in Columbus implies that one-fifth of all the work we are endeavoring to do in the five-year period is to be done in 1917.

There is no resurrection for a dead past.

There is no pulpit so vacant as the one in which there is a preacher without a message.

There are in Mississippi about one hundred churches that have preaching every Sunday, or, as we say, have full time services. We shall give the names of these churches in our next issue. The task before these churches is to put on the budget system with the beginning of the New Year.

Some Benefits of the Budget System.

Financing is one of the most difficult tasks now confronting Baptists. We have done growing if we do not soon learn how to give Baptist vitality a larger and more continuous cash value. There is a New Testament solution (I Cor. 16:2), "Upon the first day of the week let each one of you lay by him in store as he may prosper." I Cor. 4:2, "Moreover it is required of stewards that a man be found faithful." This is the New Testament plan of finance. Interpreted and applied among us, it would be stated, "Let each member of our Baptist churches in Mississippi give every Sunday to all causes, basing his gift upon a certain percentage of what he has earned during the week, and that each one do this as an expression of the fact that God owns all, both him and his."

We are to enlarge this plan of Paul's for taking care of the poor of Jerusalem into a deep-laid system. To do this, this plan must be heated to a white glow in the spiritual fervor of our churches and wrought into the very life of our members.

This is the aim of the budget system. Our convention at Columbus, in adopting the budget system, endeavored to give to the Baptists of Mississippi a kingdom view of denominational interests. The benefits of this system are many. I mention only a few:

1. **This plan applied reduces all of our denominational activities to an unit.** State, home and foreign missions, Christian education, ministerial education, ministerial relief, seminaries, hospitals, orphanages, the building and loan fund, and whatever else our denomination may undertake are set before our people as a united kingdom enterprise. The advantage is that it unifies our work without rearranging our machinery.

2. **This plan will put a new business tone into our denominational work.** There is a business spirit abroad in our land. It sees

large things, prizes economy, worships efficiency, and demands punctuality and directness. Christian work is the great business of all times, but, sad to say, our present financial methods are losing to our Baptist work the respect of the business world. Our own Christian business men feel that Christianity is simply a charity and expect us to keep up the debt whine in our work. The budget plan, when applied in our churches, will cut down the expense of operating denominational machinery, lessen field expenses and institute a regular plan of giving.

3. **The proposed plan connects our denominational finances with the life of our churches.** The fatality in present finance is that its center of gravity is outside the church. Our getting enough money to carry on our work depends upon the personal appeal, the fascination and the popularity of the man making the appeal, or upon the kind of weather we may happen to have on a certain Sunday. The budget system gives to the local church a denominational basis on which to work, but puts the burden of the work upon the church. When we put the local church as an organic unit under our denominational finances, we bring the pastor back into the center of the work. He is now on the rim of it. The pastor is the most embarrassed man working anywhere in our present denominational economy. He has to stand between the agents of the special interests of the denomination and the working minority of his own church. He is forced to choose between being called "disloyal" to the denomination by those outside the church, and being regarded as "unreasonable" with his church by those inside its membership. Everybody calls the pastor the key-man, but many pastors have felt that they were called key-men simply because they were wanted to unlock closed church doors. The first task is to make the key usable and when the key is usable it must be inserted from the inside of the church; Baptist churches are never opened from the outside.

4. **Again, we get our finances into surer and deeper foundations with the proposed plan by rooting them into stewardship instead of appeals.**

Appeals for special contributions by special men have become so numerous in our churches that there is no time to teach stewardship. The appeal method of getting funds is whimsical, uncertain, and based on high-wrought emotions; the teaching of stewardship, with frequent and regular offerings upon a fixed budget plan, fixes our finances on a growing conviction. The ordinary appeal for money too often repeated on the mere ground of benevolence leaves the spasmodic giver feeling that his money is his own and that he is doing a great favor by contributing to special objects. Appeals come from the outside of a man and pull

money out of him. Stewardship gets inside a man and pushes money out of him. One is a suction pump; the other is a fountain. Tithing has no merit except as an expression of the sense of stewardship. When we get our finances rooted into the principle of stewardship, we shall have a continual, swelling stream of funds and regular giving.

5. **By the budget plan of giving anchored on stewardship, we put our work on surer grounds.**

Impulses are blind and explosive. There is no certainty or regularity about them. We touch impulses with appeals; we form habits by training. So long as we depend upon appeals we give as seldom as possible; when we begin to train into habits we give as often as possible. An impulse only starts us into an act. The act done over and over again starts a habit. The more times the act is repeated, the faster the habit is fixed upon us. Is it not strange that we have never sought to entrench our denominational finances in the habits of our people? We have left them entirely to whim, custom or impulse. Why should we not form the giving habit in our churches? Why should we not form the habit of co-operating? To do this we must deliberately work to that end. We must begin to train our people in the habit of giving. There are no annual habits, no quarterly habits, just quarterly and annual customs. With the spirit leading and the pastor training, the giving habit can be established among the leaders of any church in six months.

6. **The effect of the budget plan will be the adequate purpose of all our denominations.**

Just a little calculation will bring out some startling possibilities. An average of five cents a week from each one of the 165,000 white Baptists in Mississippi would bring into the treasuries of our denomination \$8,250 per week, a total of \$429,000 per year. Five cents a week from each Baptist in the State will be the minimum when our people get waked up—an ordinary hen can beat that.

With proper financing what could Mississippi Baptists not do? We could double and treble the work of all our present agencies. We could make each county in the State a demonstration of what Baptist Christianity could do for the community. We could lead the world into the light of the divine democracy that shines in our churches. The world still waits to see what will happen when Baptists can finance their ideals into execution. The budget system rooted in stewardship lays the foundation for this financing.

Remember that Peloubet's Notes and Tarbell's Teachers' Guide are \$1.15 each, net, this year; by mail, \$1.25, postpaid. Arnold's Practical Commentary is fifty cents net, postage ten cents extra; Coon's Self-Pronouncing Vest Pocket Commentary in leatherette is thirty-five cents, in cloth twenty-five cents, postpaid; Torrey's Gist of the Lesson is twenty-five cents postpaid. Address The Baptist Record Book Store, Jackson, Miss.

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Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

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Books may be studied individually or in class. Begin at any time. Send for, "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs; 25 cents.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for January 14.

THE LAMB OF GOD.

John 1:19-34.

"The Lamb of God" seems a more appropriate subject for this lesson and grows out of the golden text, "Behold the Lamb of God that taketh away the sin of the world."—John 1:29.

In the study of these lessons, we lose much unless there is kept constantly in mind the purpose of the gospel of John, that is to set forth Jesus as the Christ, the Son of God. He presents Him that people might believe on Him and have life through Him. The material composing the book is selected out of the multitudinous incidents in the life and teachings of Christ, best suited to that purpose in view. We are looking constantly into the face of the Person who is the exegesis, the manifestation, the explanation, of God.

Our last lesson presented Him to us as the eternal Word, becoming flesh, in order to make God known fully and to bring grace and truth to the fallen race. John presents Him as discovered through revelation out through his own personal experiences. In this lesson, He is presented as the "Lamb of God," through the testimony of John the Baptist. Two important facts stand out in the lesson: 1. The person and character of the witness. 2. His testimony.

The Witness.

The testimony of John the Baptist, in presenting Jesus as the Lamb of God, is extremely important because he was who he was and what he was. Old Testament prophecy gives us a foreview of Him. In Isa. 40:3 he is spoken of as the "voice of him that crieth in the wilderness, Prepare ye the way of the Lord." In Mal. 4:5, he is presented as Elijah "who would come" which prophecy Jesus interpreted to be fulfilled in John the Baptist (Matt. 11:14). Moreover, the importance of this witness is seen in incidents connected with his birth. Having been born of godly parents in answer to prayer (Luke 1:13), the angel speaks of him thus, "For he shall be great in the sight of the Lord * * * and he shall be filled with the Holy Spirit from his mother's womb" (Luke 1:15). The importance of this unique personality stands out yet more prominently when seen in the light of those strange words of Jesus, "Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist."

It is not strange then that the gospel writer introduces this unusually qualified man to give substantial testimony in presenting Jesus as the Christ, the "Lamb of God."

The Testimony.

About six months before Christ began His public ministry this "voice" was heard thundering in the wilderness of Judea. Mark you, this wilderness preacher was somewhat

"sentimental" in his habits, dress and message. Anyway the multitudes flocked to hear him and the preacher says a few things to the curious crowds. It is rather pungent, pointed preaching to call the proud Pharisees and Sadducees "a generation of snakes." He was even bold enough to tell the haughty immoral Herod that he was living in adultery. He shot straight to the mark. Well, he was preparing "the way of the Lord." This preacher of repentance was doing some subsoil work in order to prepare the soil for sowing of specific truth and testimony later. Some seven or eight months of this subsoil work had gone on. Jesus had been baptized of John. The forty days of temptation were about to close. Great crowds were hanging upon this "sensational" preacher's words. Many were being baptized of him. Speculations about the coming Messiah were widespread. After all, the multitude thought, may this man of strange dress, and habits, and powerful, personal messages, not be the Messiah? Any way, it was thought proper and wise by the Pharisees (2:24) to send a committee of investigation to the Baptist to ascertain just who he was. So priests and Levites are put on the committee charged with the responsibility of finding out who he is, if he is not the Messiah to have him produce his credentials for baptizing.

1. John's testimony about himself. The pointed question comes from the committee, "Who are you?" The answer came, "I am not the Christ," whom you expect. "Who are you, then? Are you Elias?" From Mal. 4:5, Elijah was expected on the earth to introduce the Christ. "I am not" came the answer. He was not Elijah in person. Well "Are you that prophet?" (See Deut. 18:15). "No." This negative way of answering doesn't satisfy. It is awfully tantalizing. It doesn't get anywhere fast. Tell us who you are then; we've got to have answer for those who sent us. Then came the positive testimony, "I am the voice," not the Messiah, but the "voice" which prepares for and announces His coming.

2. The testimony about the Christ. The Lord came straight to John after His temptation. On the day following the incident of John's witness before the Jerusalem committee of investigation, some forty days after the baptism of Jesus, and immediately after the temptation of Jesus, there stood before John one whom he recognizes as "the Lamb of God which taketh away the sin of the world," and to those serious-minded disciples gathered about him this significant, gracious testimony was borne. This is the heart of our lesson and we do well to linger about this truth—no, not so much this truth as this Person—till He conquers our hearts with the love-force of His Lamb-character and Lamb-sacrifice.

Holding in mind the character and personality of our great witness,

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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Thursday, January 4, 1917.

THE BAPTIST RECORD

11

John the Baptist, let us bring his testimony under searching examination. It matters much what John meant and what he intended his disciples to understand, by this figure, the "Lamb of God."

1. On the surface, we see Jesus presented in His Lamb-character—"that in the sweetness of His human nature, He is gentle, and meek, and patient, and innocent, and pure." John had all this in mind but much more. The figure is lamentably weakened, if we stop with this thought.

2. Getting below the surface, we see in this figure the Lamb-sacrifice—the sacrificial Lamb of God, bearing the world's sin. In this Person, God's eternal, final sacrificial Lamb, many streams of Old Testament prophecy and ritual converge to form the river of life, flowing from Calvary's cross. It would be out of place to attempt to gather up all the Old Testament references which had their fulfillment in the "Lamb of God," but a few will suffice. Recall that pathetic incident yonder on Mount Moriah (Gen. 22:7, 8). There is a strangeness about it all. "Father, behold the fire and the wood; but where is the lamb for the burnt offering?" Then those words of confidence and trust break upon us, "My son, God will provide Himself the lamb." And He did. John sees in Jesus the Lamb of God, the Lamb which God has provided. Read now Exodus 12:1-13. See the blood of the Lamb sprinkled on the doorposts and deliverance through blood. John points out God's Passover Lamb in whom is deliverance from sin. Again, John means to connect Jesus with the lamb of daily sacrifice in the ceremonial law given to Moses by God. Two facts stand out prominently in these sacrifices: First, that of life taken (Lev. 17:11) for sin; second, that of vicarious suffering (one suffering in the place of another). John's testimony, "the Lamb of God that taketh away the sin of the world," is grounded upon these fundamental ideas. However, the "doctors" differ as to this implication in John's testimony.

These implications in John's testimony are incomplete without finding in this "Lamb of God" the fulfillment of Isaiah's sacrificial lamb—"He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53:7). Again, we read, "and the Lord hath laid on Him the iniquity of us all."

my righteous Servant shall justify many for He shall bear their iniquities" (Isa. 53:6, 11). These prophetic references are meaningless; the testimony of John is meaningless unless we follow the Lamb into Gethsemane and hear Him plead, "O my Father, if it be possible, let this cup pass from me." What cup? Death under the crushing weight of the world's sin. To get the full import of those precious words, we must stand at the cross and hear those awful words which grew out of a "consciousness of union with, and separation from, God." "My God! My God! Why hast Thou forsaken me?" The Guiltless was then loaded with the sins of the world which rose between Him and God.

3. We find another interesting touch in John's testimony. He tells how he came to recognize Him as the Lamb—Son of God. He that sent me to baptize with water told me how I could recognize Him. "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God" (John 1:33, 34).

Well has the gospel writer used this incident, the testimony of John the Baptist, to present Jesus as the Christ, the Son of God.

Teaching Nuggets.

1. "Behold the Lamb of God." We are to discover Him; behold Him; recognize Him; believe on Him, as our Savior. "Men are not saved by the sacrifices they make, but by accepting the sacrifice God makes for them."

2. Having accepted Him as our sacrifice, our Savior, we are to represent Him—"to present Him, to represent Him." Lord Peterborough said to Fenelaw, "If I stay in your home another week, I shall become a Christian despite myself."

HOW WE FORGET!

By D. Y. Bagby, Lone Oak, Tex.

Our dear old preachers preached the Word.

The sweetest message ever heard;
We got the message and were saved,
And found the peace our souls had craved.

But the messenger; where is he?
Do we forget his needy plea?
He worked for naught, his Master served,
From duty's call he never swerved.

His soul on Christ and duty set,
But we forget; so soon forget.

The dear old man; his life was spent
That dying sinners might repent,
Believe the gospel in the Word,
Be saved forever unto God,
Bring roses now—don't wait till death
Has robbed him of his latest breath;
But better still, let noble deeds,
Supply his wants, relieve his needs;
And as time flies, we'll ne'er regret,
"Lest we forget! Lest we forget!"

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It holds the rupture with wonderful firmness, yet with all the comfort that could be obtained by gentle pressure of the hand.

If you wear a properly fitted SCHUILING RUPTURE LOCK, your rupture can't come down, bear that in mind—your rupture CANT come down no matter what position you get into. Think of it, a rupture support that holds your rupture so it CANT come down and at the same time holds with REAL COMFORT.

Isn't such a rupture support worth spending a penny or two to find out about? Isn't it worth INVESTIGATING? Doesn't your own good judgment tell you as you read these lines that there MUST be something remarkable about a rupture support that will do this?

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What makes Bill Smithers beam with pride? What makes him walk with lordly stride and show elation he can't hide? The baby's got a tooth. What makes him laugh when you complain about your luck with might and main? What makes him "pooh" at cold or rain? The baby's got a tooth. What makes Bill's wife drop everything and run next door to Mrs. Bing, with nerves alive and tingling? The baby's got a tooth. What makes old Grandpa Smithers hike to Johnson's store, 'way down the pike, as though his mine had made a strike? The baby's got a tooth. What makes them all forget to feed old Sport, when food's his

greatest need? Why is the bird all out of seed? The baby's got a tooth. Why is the house so full of din? What makes them all rush 'round like sin? Why does the family dentist grin? The baby's got a tooth.—New York World.

A Long Island teacher was recounting the story of "Red Riding Hood." After describing the woods and the wild animals that flourished therein, she added, "Suddenly Red Riding Hood heard a great noise. She turned about, and what do you suppose she saw standing there, gazing at her and showing all its sharp, white teeth?" "Teddy Roosevelt," volunteered one of the boys.

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Washington, D. C. Special.—An unusual offer is being made by the publishers of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

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Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

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Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

EXCELLENT B. Y. P. U.

Our efficient president, Ivy W. Crawford, has conceived a special program plan which we have adopted and have used on two occasions. The plan is this: Every few months have in connection with, or in place of, the regular program, a special program consisting of special music and talks, the subjects and subject matter being original and given by different members of the Union. Our first special program was given in connection with the regular program and consumed about thirty minutes. It was quite a success. We gave our second special program last Sunday evening, the program taking the entire period. I herewith submit the program:

Opening song.

Prayer.

Talk—"A Good Name," by Mr. J. H. Gay.

Piano duet, by Mrs. J. E. Hargis and Miss Gladys Short.

Conditions in Cuba—Mr. Mosley.

Habit formation, by Mr. Wheeler Dunn.

Bass solo, by Mr. Whittington.

Faith, by Kirl Avert.

Violin solo, by Frank T. Harvey.

Specializing in Christian Service, by Auber J. Wilds.

Closing prayer.

We find that these diversions add to the interest of the work, and feel that the plan is well worth the adoption by any union.

Fraternally yours,

AUBER J. WILDS,

Corresponding Sec'y.

GETS IT COMING AND GOING.

The writer spent three happy years with the good people of Kentwood, La., in the Master's work, as pastor of the Baptist church there.

We did not accomplish everything we wanted to, but the church did make some progress. The Sunday School became an A-1 school. A two-story annex for Sunday School rooms was added to the church at a cost of \$1,200. The pastor's home made to look new. Electric fans have been put in the church and a new baptistry. Nearly three hundred members added to the church. The week before we left the church gave us a reception and the last Sunday at the last service the church presented the pastor with a nice silver service. We shall never forget the people at Kentwood.

On arriving at our new home in Summit, we were given a royal reception and a big pounding.

Sugar, rice, coffee, flour, Mississippi "taters," and Louisiana "lasses".

going up will not affect us for several months.

We will try to show our appreciation by being more faithful to the people and our Master.

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The Baptist Record.

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Wyeth's Sage and Sulphur Compound is a delightful toilet requisite, for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

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ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more 8 1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

RESTORE THAT BEAUTY!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant, salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural lustre, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you, send \$1.00 to the Van Fleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

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DON'T MISS THIS. Cut out this slip, enclose with 5c and mail to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

THE LOST TALENT.

G. M. S.

Father, I do not murmur or question aught of Thee, Nor do I doubt Thy wisdom; Thy lavish hand so free Hast from Thy bounteous plenty, given me ample store; Yet Lord, with all Thy goodness, I still would ask for more.

To others, Thou givest talents, talents rare and great, While I with empty hands, Lord; dejected, stand and wait; O, can it be that somewhere, mayhap, in some close nook Lies the talent that I covet; and Thou didst overlook?

Father, perchance it may be, when other talents shine, Attracted by their brilliance I fail to witness mine, And in my hand the treasure that proudly I would grasp, Unseen and disregarded, lies dimmed within my clasp.

If Thou hast overlooked it, restore it, Lord, to me? If unknowingly I hold it, O grant that I may see? And when Thou comest to claim it, as pure refined gold I will return Thy talent increased an hundred fold.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

CRIME ON THE DECREASE.

We note with pleasure that Mayor S. J. Taylor, of Jackson, says that he is delighted with the fact that the city jail was not filled as usual with drunken men. Of course, Mayor Taylor attributes this to the efficiency of the police force. No doubt that is largely true, but some of us "quart-at-a-time" prohibitionists will be inclined to believe that a "quart-at-a-time" had much to do with it. We also note with much pleasure that a member of our police force in this city says that only one drunk arrest was made here. And, again, some of us believe that a "quart-at-a-time" had something to do with keeping down crime in our beloved Mississippi. Fraternally, J. H. A. McComb, City, Miss.

RESOLUTIONS OF APPRECIATION.

Whereas, our beloved and honored pastor, Dr. J. A. Hackett, deems it necessary to sever his connection with the Baptist church at Enterprise, we, the members of the Woman's Missionary Society, wish to express:

First, our gratitude to him for the interest which he has always shown in our work and the help he has given us by announcing regularly the time and place of our meeting, oftentimes adding words to commend our efforts.

Second, our appreciation of his usefulness and faithfulness during the twenty-eight years he has labored in our midst.

Third, our acknowledgment of his

An Effective Laxative For Growing Children

Dr. Caldwell's Syrup Pepsin Highly Recommended as a Family Remedy.

In children the slightest irregularity of the bowels has a tendency to disturb the entire digestive system, and unless promptly remedied invites serious illness. The experienced mother knows that by training her children to regularity in this respect, and when occasion arises administering a mild laxative, she will have little need for the doctor's services.

Mrs. Leo Weigand, 3251 Central Ave., N. S., Pittsburg, Pa., whose two boys, Frank and Joseph, are shown in the illustration, writes that she has found Dr. Caldwell's Syrup Pepsin a most effective laxative, not only for the children but also for herself, and that she will always keep it in the house to use when needed. Dr. Caldwell's Syrup Pepsin is a combination of simple laxative herbs with pepsin that acts easily and naturally, without griping or other pain or discomfort. It is pleasant to the taste so that children like it, and is equally effective on the strongest constitution.



Dr. Caldwell's Syrup Pepsin can be obtained at any drug store for fifty cents, and should have a place in every home. It will save many times its cost in lessened doctor bills and maintain the health of the entire family. To avoid imitations and ineffective substitutes be sure to get Dr. Caldwell's Syrup Pepsin. See that a facsimile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

truly consecrated life and of the good influence which he has always exerted.

Fourth, we shall continue to love him and will endeavor to show the high regard in which we hold him by living "steadfastly in prayer and ministry."

MRS. HARDY DEAR, Pres.
MRS. J. H. DAVIS, Sec'y.

REMARKABLE GROWTH OF PRAYER MEETING.

On the fourth Wednesday in September the Yazoo City Baptist church inaugurated a builder and booster contest, each side having a captain and lieutenant. These began to work by inviting by letter, telephone, etc.,

until the prayer meeting grew from forty-six present the first night to 165 present the last night, the first Wednesday in December.

The Builders had the larger number in the aggregate, so the Boosters gave a reception for all, which took the place of the annual reception for the membership. The best of feeling prevailed throughout the friendly contest and both sides aided their pastor in many ways in making the services attractive and helpful.

I advise a trial of the above if you wish a healthy growth in attendance. Thus far our attendance has not been disappointing.

Yours for a prosperous New Year,
MACON C. VICK.
Yazoo City, Miss.

QUESTIONS OF THE FAITH

NEW BOOKS That Help to Foster Faith and Banish Doubt

EDWARD LEIGH PELL

Our Troublesome Religious Questions

A frank, earnest inquiry into, and discussion of, the problems of religious creed and conduct. NET \$1.25

HENRY T. SELL, D.D.

Bible Studies in Vital Questions

Prepared for adult Bible and pastors' classes and for use in schools, colleges and private study. Cloth, net 30c; paper, net 35c.

WM. HALLOCK JOHNSON, Ph.D., D.D.

The Christian Faith under Modern Searchlight

Introduction by Francis L. Patton, D.D. NET \$1.25

ANDREW W. ARCHIBALD, D.D.

The Modern Man Facing the Old Problems

A thoughtful, ably-conducted study in which the problems of human life, experience and destiny are examined from a Biblical viewpoint. NET \$1.00

DANIEL A. SIMMONS

The Science of Religion

A book that suggests a foundation for a rational and scientific treatment of the fundamental truths of religion. NET \$1.00

JAMES SNOWDEN, D.D.

The Psychology of Religion

Studies of sin, conversion, the Christian life, with applications of psychology to preaching and teaching. NET \$1.50

NOLAN RICE BEST

Applied Religion for Everyman

An experienced editor's suggestions for the ever-recurring problems confronting Church members as a body, and as individual Christians. NET \$1.00

THE BAPTIST RECORD
Jackson, Miss.

The WEEKLY BULLETIN
BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tennessee

A Word in General

The Sunday School Board has a two-fold appeal: its claim as a denominational institution, and its appeal as a business.

Of the former we will speak in the reading columns of The Baptist Record; of the latter we propose to speak through this weekly bulletin. We call it a bulletin, but it is really a plain, straight-out advertisement.

It will be our appeal as a business to you as a willing, and we hope friendly, customer.

We want to do business with you fairly and on a business basis. We have goods to sell; we want customers for our goods. We think you need to know more of what we can supply, and you ought to buy it from us.

Sometimes, however, we may advertise not our wares, but our work.

We have the cheapest Duplex Envelopes on the market. They are arranged for every Sunday, twice a month or once a month. Made for our own people. Information gladly given.

Dr. A. T. Robertson has written a new book, "The Divinity of Christ in the Gospel of John." It is really an exposition of the whole Gospel, and of great value for the present Sunday School lessons. We send it by mail for \$1.00, postpaid.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North
Nashville, Tennessee

FROM MT. ZION ASSOCIATION, ARKANSAS.

Please say to the brethren through your paper, who have made application for mission work in this association that each application will be considered as early as the mission board can be convened, when the decision of the board will be communicated to the chosen. In the meantime, if for any reason any application should be withdrawn, please let me know.

I desire to say that each applicant is deserving in a very high way, and desire earnestly that each may prosper and be in health, even as his soul prospers.

The prayer of the board is and will be, "Thou, Lord, which knowest the hearts of all men, show whither of these * * * Thou hast chosen."

L. R. BURRESS.

Jonesboro, Ark.

ANNOUNCEMENT.

To My Friends and Patrons:

Please let me announce through The Baptist Record that I have become associated with Dr. L. R. Scarborough on the evangelistic force of the Southwestern Baptist Theological Seminary, at Fort Worth, Texas. I shall continue to live in Memphis, and will be glad to correspond with any of my brethren who may think of me in connection with revival meetings.

With very best wishes for The Record and the season's greetings, I am,
Fraternally,

THOMAS S. POTTS.

Memphis, Tenn., 1916 Cowden Ave.

VISIT TO CLARKSDALE.

Sunday was a glad day with us in Clarksdale. After an absence of nearly five years I was invited back to rejoice with those good people that the splendid pastor's home I had built was free of debt and that all other debts were paid.

Dr. Martin Ball and his industrious consecrated wife have done a wonderful work in the short time they have been there—a work that bears the marks of genuineness, solidarity and permanency.

I trust this noble man of God, with big heart, brain and body, with his

W. B. TAYLOR, Manager.
GEO. C. MYERS, Sec'y-Treasurer.
H. M. TAYLOR CO.,
Funeral Directors—Ambulance Service
317 E. Capitol St., Jackson, Miss. Phone 74

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the cuttiest, surest stomach doctor in the world. It's wonderful.

efficient and beloved helpmeet, will remain at this important, though difficult post ten years or more with the increasing love of their people and the blessing of God.

What a joy it was to see many old friends and many vallant recruits so actively lined up there for the cause of Christ—strong business men, college and professional men, and noble women not a few.

The city is growing by leaps and bounds in a material way and our cause will not lag behind with Brother Ball and his wife leading on.

If the signs are true, the Baptists there will soon need a larger building. May the Lord continue His blessing upon His people here and in all the State.

I hope to spend a few hours with the saints at Lexington and Meridian.

C. T. KINCANNON.

Scottsburg, Va.

LINCOLN COUNTY.

We are getting The Record down here promptly, and certainly appreciate it. I am sure you will get several new subscriptions from here soon. Would be glad for you to send me a few copies of The Record, that I may distribute them among my friends and get their subscription. I am anxious for The Baptist Record to get into every home; am sure men and women would be helped if they would read it constantly. I certainly like to read the letters of the missionaries. The women write well, too. May they just keep writing.

J. P. Hemby has resigned his pastorate at Macedonia church, and the church has called Rev. W. A. Smith for the coming year. Brother Smith is a man of God and we hope he will lead us unto higher plains. Our cry is, "Come over into Macedonia and help us."

We certainly appreciate the convention coming to our home town next year, which is Brookhaven. May we have a great meeting and hear wonderful reports from the different churches.

M. C. DURR.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

"A Soft Answer, Etc."

Mrs. Newcomb—"Good morning. Is this Miss Wise's private academy?"
Mrs. Binks (hotly)—"No, it is not! This is a private house, and these are my own children."

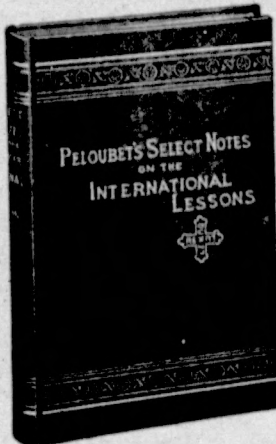
Mrs. Newcomb (hastily)—"Why, I thought it must be a school, because the children looked so educated and scholarly and—and refined, you know."

Mrs. Binks (genially)—"Oh, yes, of course. Come in and sit down. Lucy, call your brothers and sisters, and introduce them to the lady, while I just put on my hat to show her where Miss Wise's school is."—Tit-Bits.

Branded.

When the donkey saw the zebra
He began to switch his tail;
"Well, I never," was his comment;
There's a mule that's been in jail."
—The Horse Lover.

Sunday School Helps For 1917



Peloubet's Select Notes

on the International Lessons

Price, \$1.15 net;

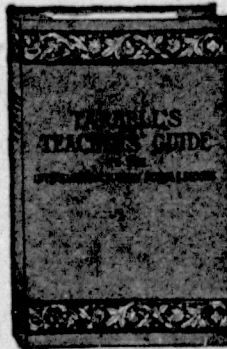
Postpaid, \$1.25

Tarbell's Teachers' Guide

to the International Lessons

Price, \$1.15 net;

Postpaid, \$1.25



Arnold's Practical Commentary

on the International Lessons

Price, 50c net;

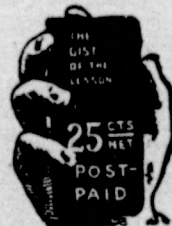
Postpaid, 60c

Coon's Self-Pronouncing Sunday School Commentary

Price, Cloth, 25c, postpaid; Morocco, 35c postpaid

Torey's Gist of the Lesson

Price, 25c postpaid



The Baptist Record Book Store

Jackson, Mississippi

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, say a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like your folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Eat Less Meat Is Back Hurts

Take a Glass of Salts to flush Kidneys if Bladder bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine; so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

A CARD OF THANKS.

The close of the first quarter's work is here and examinations will begin the 18th. Everything is running along smoothly under the direction of our noble president, Brother Bryan Simmons, and our noble faculty.

The value of attending a denominational school with its good Christian environment, its choice teachers, cannot be overestimated. In this connection I wish to thank the good people of Strong River Baptist Association for the contribution they have given me that I might better prepare myself for greater usefulness in the Master's kingdom. I assure you that I appreciate it, and that I shall use it to the best advantage. May the Lord bless you in all your work.

Yours for the work of the kingdom.
D. W. BISHOP.

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shiver Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 18C, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point
(Please write distinctly)

The third annual anniversary of the noon prayer meeting of Central Baptist church will be held January 14th to the 21st. Dr. W. J. Williamson and Mr. Edward Card (Old Glory Face), of St. Louis, will take part in the services three times a day. The anniversary proper day is January 19. On this night Dr. Williamson will deliver his address on "Robert E. Lee—The Man." The anniversary of Rev. Ben Cox's pastorates falls on that date also.

Sunday, December 10, was a great day for the saints at Clarksdale. It was home-coming day. Rev. C. T. Kincannon, of Southern Virginia, was present and delivered two very fine sermons. At the morning hour the house was packed and full at night. Brother R. L. Burns was ordained to the deaconship. The pastor preached the sermon.

St. Louis has a population of about 700,000. There are 2,000 saloons. At the recent election only 13,000 voted dry; 140,900 voted wet. Three-fifths of the population is Catholic. The State outside of St. Louis will have to make it dry. They are assured they can.

Pastor H. B. Taylor, of Murray, Ky., recently held a ten days' meeting with the church at Owenton, Ky. It was regarded the best meeting for a score of years. The town was aroused to its neglect in meeting duties and obligations. There were sixty-four additions. J. T. Bowden is the pastor.

Who was this 'ere Nero, Bill? asked a coster of his friend as they gazed into the picture shop. "Wasn't 'e a chap that was always cold?" "No, that was Zero," was the answer. "Another bloke altogether."

A small boy, being asked by his teacher to write briefly concerning the manners and customs of the people of India, chewed his pencil for five minutes and then wrote, "They ain't got no manners and they don't wear no customs."

Little William one day approached his grandmother and inquired, "Can you crack nuts, grandma?" "No, dear, I lost all my teeth years ago," she replied. "Then, grandma, please hold these for me," he said, extending both hands full of walnuts. "I'm going after more."

Jones had just returned from his "annual" trip in his yacht, and was recounting his experiences.

"I never saw such a storm in all my life."

"Pardon me, my friend, since you saw the storm, no doubt you can tell us what color it was."

"Certainly. The wind blew and the storm rose."

Clara, aged six, did not know the meaning of an encore, and was very much disgusted with the audience at the children's Christmas concert in which she took part.

"I just know we didn't make a single mistake," she exclaimed; "yet the people in front got cross, and made such a fuss that we had to do it all over again."

The Mississippi Anti-Saloon League has had the Mississippi anti-liquor and anti-liquor advertising laws of 1916 reprinted in booklet form. This has been done to meet a wide demand coming from ministers, Sunday School workers and other temperance and prohibition workers. Send to Rev. T. J. Bailey, D. D., Jackson, Miss., ten cents in silver, actual cost, and the booklet will be mailed to you at once.

Knocks Obstinate Coughs in a Hurry

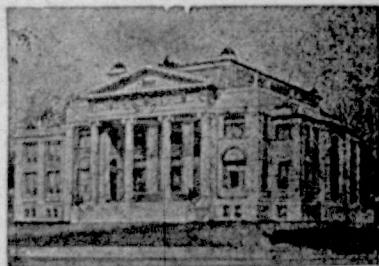
A Simple Home-Made Remedy that Gets at the Cause.

Thousands of people normally healthy in every other respect, are annoyed with a persistent hanging-on bronchial cough year after year, disturbing their sleep and making life disagreeable. It's so needless—there's an old home-made remedy that will end such a cough easily and quickly.

Get from any druggist "2½ ounces of Pinex" (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Begin taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also promptly loosens a dry or tight cough, stops the troublesome throat tickle, soothes the irritated membranes that line the throat and bronchial tubes, and relief comes almost immediately. A day's use will usually break up an ordinary throat or chest cold, and for bronchitis, croup, whooping cough and bronchial asthma there is nothing better. It tastes pleasant and keeps perfectly.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, combined with guaiacol and is used by millions of people every year for throat and chest colds with splendid results.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 257 Main St., Ft. Wayne, Ind.



Beautiful and Useful Churches

Everywhere people are learning that it is a mistake to build a church that does not make ample provision for the Sunday school.

A good design costs no more than a poor one; neither does a convenient arrangement cost more than an inconvenient one.

My plans are fitted for comfort in worship and for efficiency in a graded Sunday school.

Write for submission designs to

JAMES E. GREENE, Architect
508 American Trust Building,
Birmingham, Ala.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.



Eagle Brand
CONDENSED MILK
THE ORIGINAL

"Eagle Brand" adds an appetizing richness to cakes, pies, puddings, ice cream, etc.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. E. L. WESSON.

Whereas, the great and good Lord of all things that are, the giver of all blessings, the dispenser of mercies, in whose hands are the destinies of men and nations, in the sweetness and beauty of his wisdom, has taken from a happy home the companion for many years—wife, mother and friend.

Whereas, feeling as we do that your great loss is not yours alone—that our tears flow freely with yours.

Whereas, believing as we do that in her death Mississippi's diadem has lost much of its sheen; society's crown, a brilliant jewel; human rights—civil, religious and political—a brave defender.

Be it resolved, that on this day, the anniversary of our blessed Jesus, the golden clasp that binds the volumes of years and centuries, the members of the Toccoola Baptist church, especially the people of the town and vicinity generally, send to you by the "gray and sober dove whose eye is faith and whose wing is love," a few words of consolation and cheer; for Sister Wesson, this day, is in heaven singing heaven's sweet songs, hearing heaven's sweet music, heart aglow with heaven's sweet joys, awaiting with outstretched arms to welcome to heaven's home, sweet home, her loved ones left behind and beg to point you to the only source of consolation—His holy Word—for hearts bruised or broken.

Be it resolved, further, that a copy of these resolutions be sent to Brother E. L. Wesson, New Albany, Miss., to the Advance, the Pontotoc Sentinel, and to The Baptist Record.

PROF. J. R. GULLEGE,
A. P. MULLINS,
E. W. INMON.

BLUE MOUNTAIN BREEZES.

Yes, we had a fire. The Jennings building went up in smoke on Saturday, December 23rd, between 10 a. m. and 12 m. We do not know the origin of the fire. The girls were all out for the Christmas holidays and the matron had left that morning on the train about two hours before the fire was discovered. There had been no fire in the building for

fifteen hours, and that was at the opposite end of the building and on a different floor from where the fire seems to have originated.

This was a memorial building, erected by the noble Jennings family, formerly of Water Valley, now of Sumner, West Point and Memphis. It was erected as a memorial to their sainted parents and also in memory of a desire expressed by their consecrated mother before her death.

The building was used as an industrial home where girls boarded on the co-operative plan and thus secured their board at cost. The building contained twenty-three rooms, fifteen of them being bedrooms. The building was partly covered by insurance, but there is a clear loss to the school property of ten to fifteen thousand dollars.

The Hearn Memorial building, erected for the same purpose as the Jennings building, by Brother S. L. Hearn, of sacred memory, stood about twenty feet from the Jennings. It was injured, but full repairs are being made at the expense of the insurance companies, and it will be ready for use again when school work is resumed, next Tuesday, January 3rd.

The Hearn building is the loving tribute of a noble father to a departed daughter. It was built in memory of Mrs. Carrie Hearn Hurt, the deceased wife of Rev. Henry P. Hurt.

I trust that the burning of the Jennings Memorial will impress upon some one else the beauty of sentiment that inspired the Hearn and Jennings families and that other buildings will rise here and at other schools that will stand as mementos of departed loved ones, blessing the world in their stead.

Are we discouraged by the fire? Not in the least. For "Behind the dim unknown

Standeth God within the shadows
Keeping watch above His own."

New Standard Teacher-Training Course

KEYSTONE EDITION

Part I

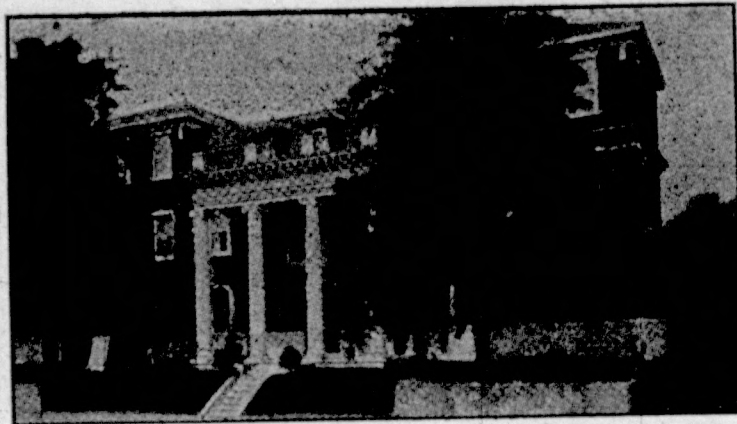
The Pupil

Ten Lessons prepared by Prof. L. A. Weigle, author of The Pupil and The Teacher, and Prof. Horace Bushnell. :: :: :: ::

Send for prospectus outlining the course.

25 cents, net

American Baptist Publication Society,
514 N. Grand Avenue,
St. Louis, Mo.



THE JACKSON SANATORIUM, Jackson, Miss.

(Opposite the West Side of the Governor's Mansion)

A modern Hospital, thoroughly equipped, especially for Surgical Cases. Open to all the Doctors and every patient regardless of creed or religion. Homelike comforts. Annex for colored patients.

Graduate Nurses Furnished the Public on Application

DR. JULIUS CRISLER, Surgeon in Charge, Jackson, Miss.

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 13th, 1916

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

GENUINE FROST PROOF CABBAGE PLANTS

Grown from the best seed obtainable, and will be sure to make heads. Full count. Good strong plants and safe delivery guaranteed.

Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Flat Dutch, and Drum Head.

Prices: 500 for \$1.00; 1,000 for \$2.00 postpaid. By express 1,000 to 4,000 for \$1.50 per thousand; in lots of 5,000 to 10,000 for \$1.00 per thousand; 15,000 to 25,000 for \$0.90 per thousand. Beets, Onions and Lettuce plants same price as Cabbage Plants. Write for Catalogue.

PIEDMONT PLANT COMPANY, Dept. 11, Albany Ga., and Greenville, S. C.

Just Ready

The Divinity of Christ in the Gospel of John

By Prof. A. T. Robertson, M. A., D. D., LL. D. 12mo. Cloth. Net \$1.00

An Expository Discussion of the Teaching of the Gospel of St. John. SCHOLARLY—PRACTICAL—SPIRITUAL. A readable book with grip and power. A book for the Popular Reader, the Scholarly Pastor, the Sunday School Teacher.

Sent Postpaid for \$1.00
Baptist Book Concern
Louisville, Kentucky

If Blue Mountain College were not His own, it ought to die, but it is His own, and it will not die. We have stood amid the ashes before, and out of the ashes have come blessings and it will be so again. We do not know how, but all will come around right. We serve a God who is both allwise and almighty. He knows how to make all things work together for good, and He has the ability.

We have had worse troubles than fires, but neither fires, nor sickness, nor death have been able to stop the onward progress of God's kingdom. "Let us work and trust and wait."

We have made provision for all the girls and the school will open with full capacity and on time. No girl need stay away on account of the fire. All who come will be well cared for.

To the multitude of friends who

have written us assurances of sympathy and friendship and loyalty, we return our sincerest thanks. God bless them every one.

To all our friends let us say that we are trying to meet this misfortune in the only proper way. And what is the proper way? There is only one proper way to meet any trouble, and that is to accept its lessons, turn your back upon it and face the future with a smile. "God is in His heaven, all's well with the world."

W. T. LOWREY.

Blue Mountain, Miss.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Child Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.